

*The SPIRIT of POPERY set forth, in  
a View of the REFORMATION  
OR,  
MERCY and TRUTH in the CHURCH  
of ENGLAND.*

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A  
S E R M O N

Preach'd at the Parish-Church of  
*St. GEORGE the Martyr,*  
*in Southwark,*

NOVEMBER the 6th. 1715.

AND  
At KENSINGTON, the SUNDAY  
Preceding.

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Address'd to the Parishioners of *St. George's.*

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By *NATHANIEL HOUGH, A.M.*  
Rector of the said Church, and Lecturer  
of *Kensington.*

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L O N D O N,

Printed for E. CURLL, at the *Dial and Bible,*  
against *St. Dunstan's Church,* in *Fleetstreet.* 1716.

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Price Four Pence.

THE SPIRIT OF PROPHECY AS FORTH  
 A VIEW OF THE REFORMATION.  
 O R,  
 MERCY AND TRUTH IN THE CHURCH  
 OF ENGLAND.

A  
 SERMON

Preached at the Parish-Church of  
 St. George the Martyr,  
 in Southwark,

NOVEMBER the 4. 1719.

At KENSINGTON the Sunday



Addressed to the Ministers of St. George's.  
 By W. THOMAS, A.M.  
 Rector of the said Church, and Lecturer  
 of Kensington.

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TO THE  
PARISHIONERS  
OF  
**St. GEORGE's, Southwark.**



*Was solicited to Publish this Sermon (when first preached) from Approbation, which I chose to wave as unnecessary, seeing so many Clergy-men appear in Print against Popery at that Juncture : But perceiving what Outeries have been lately made against this Discourse, and how industriously it has been given out, That I preach'd above Fifty of my Congregation out of the Church (which yet was utterly False) : I now count my self obliged to Print in my own*



*Vindication, or rather in Yours ; since I am grieved to think, you should be represented capable of taking Offence at such a Sermon.*

*I Have great Hopes, that a vast Majority of you, are of better Sentiments, and bear a just Aversion to Popery, and a Popish Successor : But if Any could conceive a causeless Prejudice upon the Hearing this Sermon, I doubt not but the impartial Reading, will detect the Mistake.*

*TRULT, 'tis lamentable, as well as unaccountable, to think, when Thirty six Years ago the Zeal of the Nation was so strong against a Popish Successor, even whilst Two Protestant Princesses, a MARY and an ANNE, were Living, and in a likely Way of succeeding their Father, as afterwards they actually did ; That too many amongst us, should be for having a Certain Papist (tho' a very Uncertain Person) their King, and thereby intail Popery upon the Kingdom (by Pretended Indefeasible Right) to Perpetuity. Pretended, I say, because if No Incapacity whatsoever, can defeat the Title of the First-born, there would have always been One Universal Monarch in the World. Besides, at this Rate, not only a Papist, but an Idiot, might be our King, though the Principles of the One oblige him to Destroy the Church of England, and the Infirmities of the Other render him unable to Protect it.*



'TIS a just Observation, That the English Papists never shew Themselves so Openly in their own Cruel Colours, as when they see the Likelihood of a Constant Protestant Succession. No Wonder, therefore, they pursue a GEORGE the First, with as much Inveteracy, as they did a JAMES, His Great Grandfather, not only stirring up an Outragious Rebellion, but likewise sowing secret Sedition, and spreading little, malicious Reflexions upon One of the Best Sovereigns in the World. And here let it be remembred, That as by Legislative Authority, under Henry the VIIth. (who never was thought an Hereditary Prince) the Crown came into the Family of STUART; so by the very same, it is now continued in the Protestant Line of HANOVER: The Regal Succession passing as justly to the One House, as to the Other.

WE have just Cause to hope, that the Declaration of the Bishops, and Discourses of the Clergy in, and near London, will, in due Time, be an effectual Antidote against this State-Infection: And if my poor Endeavours in Southwark, may tend to the same Purpose, I shall rejoyce in being an Instrument of serving the Interests of the Reformation.

*I Conclude with my Heartly Prayers and  
Respects for You; and with this solemn Assur-  
ance, That this Sermon is Printed as Preached,  
Word for Word, by*

*Your very Affectionate Minister*

*To Serve You,*

*Decemb. 28.*

*1715.*

*Nathaniel Hough.*

**P S A L M**



## P S A L M LXXXV. 10.

*Mercy and Truth are met together.*



AND so they are, in our truly Primitive, Apostolical, and Reformed Church of *England*. Of TRUTH we can boast, in particular Opposition to the monstrous Errors of the Church of *Rome*: And of MERCY too in direct Contradiction to her Barbarous and Cruel Practices; of which the Fifth of *November* is a flagrant Instance. I will not say, but that *Truth* and *Mercy* both, may be too much wanting amongst many professed Members of our own Communion. Some quit the *Truth* because they will not consult the Scriptures, tho' we desire their Daily Appeal to Them: And so they turn Deists and Scepticks, and disguised Infidels; of which, I fear, we have too great a Number. Others depart from *Mercy*, because they think a Concern for right Principles, will justify them



them in any Riots or Tumults, in any Violences or Outrages, against their mistaken Neighbours: And so they turn Zealots, Bigots, and Persecutors, and have the Spirit of Popery within them, tho' they disown its Name.

NOW I will be bold to affirm, That no Man can be a True Member of our Church, or (in other Words) of the Holy Church of Christ, unless *Truth* and *Mercy* both meet in him; *i. e.* Unless he receives such Doctrines as the Word of the Gospel plainly prescribes, and unless he shews such Dispositions as the Spirit of the Gospel manifestly produces in all good Christians. If he wants *Truth*, that must be his own Fault, because the New Testament is open, and he has nothing to blame but his own Neglect: If he wants *Mercy* too, the Fault must be his own, because the same Testament tells him, almost in every Page, what manner of Spirit Christianity is of. I cannot therefore better bestow my Time in one SERMON, than by setting before you, What special Advantages the *Established Church* offers for knowing the *Truth*; and likewise, What singular Proofs and Instances she can give of Her shewing Clemency and *Mercy*.

MERCY and TRUTH, saith my Text, are met together.

AND First, As to the Knowledge of the Truth in the Church of *England*: This leads us directly to the History of the Reformation.  
*Truth,*

*Truth*, we well know, is only to be derived from the Apostles and Evangelists : But it was the Reformation which made them Evangelists to Us, and gave us the Liberty to be acquainted with their Writings. As it was ingeniously said to Queen *Elizabeth*, in the First Year of her Reign, after the Discharge of divers Prisoners, That St. *Matthew*, *Mark*, *Luke*, and *John*, still remained in the same Condition ; To which She piously answer'd, " That she " would advise with them Her self, and then " give them their Liberty. "

'TIS from the Happy Days of *Edward* and *Elizabeth*, that we date the Release of the Gospel, and of the Publick Prayers, from a Foreign Language ; when before, an implicit Faith in the Priest, and an unknown *Amen* to the Mass, was the whole Religion. 'Twas as Criminal once in the Reign of *Henry*, the VIIIth, to print the *Bible*, as it was a Piece of Treason, or a Libel against the State : And *Tindal*, with several others, who were concern'd in the First Translation, fled beyond Sea, and were nigh being burnt as Hereticks for their Pains.

THIS can be no Surprize to us, when within these few Years, we have seen a Father in the Church of *France*, pursu'd with the utmost Severity, for an Honest Exposition upon the New Testament : And many Bishops of the same Church too, sentenc'd to Confiscation and Imprisonment, purely because they oppos'd the Pope's Bull, and the Jesuits Malice, in the

Censure which they fixed upon so useful a Work.

Good G O D ! What a sort of Christian Church must this be, where the very Publication of the Gospel is a Capital Crime, and the Version of it into a known Language, is Heresy unpardonable ?

T H A T this is Fact amongst Our selves, the Records of Queen *Mary's* Reign do terribly witness ; when having the *Bible* in his House, was enough to expose a Lay-Man to utter Ruin ; and when buying up all the *English* Copies of it, which were extant in the Two preceding Reigns, and condemning them to the Flames, was counted as Meritorious, as burning Hereticks themselves. The Martyrs of those Times (several of which suffered in this very Borough) were so sensible of the Value of this Sacred Book, that any Part of it which they could hide or keep, was their Comfort in a Prison, and their Companion to a Stake. And of the Excellent Queen *Elizabeth* 'tis recorded, That in her Passage through the City to her Coronation, as a *Bible* was let down into her Coach from a Pageant, by a Virgin representing *Truth*, She embrac'd it with both Hands, and apply'd it to her Heart, to the infinite Satisfaction of a Protestant People.

H O W comes Popery then to have lost all its Terrors, which utterly takes away *Truth* and the *Bible* ? What Light is to the Eyes, that is Truth to the Souls of Men : And is  
not



not continual Darkness, think you, the most dreadful Thing in the World? We can form no Notion now, what a stupid, senseless Condition the Nation was in, when all the Learning which lay among us for Six Hundred Years, was wholly hid in Abbeys and Monasteries; and even *That* too, mostly consisted in jingling Rhymes, and lying Legends. The Common People car'd not to know what Writing or Reading was: Nay, the Monks and Secular Priests were generally so Ignorant, as scarce to be able to say Mass. Trinkets and Beads, Pictures and Processions, Sprinklings, Bowings and Crossings, made up the visible Devotion of those Days. When the Service of the *Sunday* was only a *Latin* Mass, without any Sermon or Catechism at all, how was it possible for an *English* Commonalty to worship God in Spirit and in Truth?

NO: TRUTH was a Thing that the Usurpations of the Pope, and the Corruptions of Ecclesiastical Power, could by no means bear. Therefore, rather than those Opinions should sink, which upheld the false Grandeur of the Church, the Scriptures themselves were forced to skulk, and be silent. Two Parts of a Contradiction, are not more Opposite, than many Tenets of the *Roman* Church are to the express Words of Holy Scripture. Whoever will be at the Pains to read the Disputation which Archbishop *Cranmer*, Bishops *Ridley* and *Latimer*, held with the Popish Divines at *Oxford*, in Queen *Mary's* Reign, will soon see, That  
Night

Night is not more contrary to Day, than Popery to the New Testament. To which no Reply was made, but the Cry of *Holy Church*; as if a Christian National Church must needs fall, purely for throwing off the Papal Jurisdiction: And yet this Cry prevail'd amongst the Populace at that Time, and carry'd those good Bishops to be burnt.

IN the First of Queen *Elizabeth*, when *Jewel*, and the rest of the Reformers (by her Majesty's Command) entred upon another Disputation at *Westminster* with the Popish Bishops, before the Council, and Two Houses of Parliament, which was to be done fairly in Writing, and several Days were successively appointed for the said Purpose; why, the Papists grew so sick of the Engagement the first Day, that the Queen's Authority it self, could not prevail with them to stand it another. Instead of cool Arguing any longer, they fell into open Railing against the Queen's Person and Proceedings, revil'd Her as an Heretick, solicited for the Pope's Thunder against Her, and said, "The Authority of the Church was not "to yield to the Power of a Woman." For which, some were justly sentenc'd to the *Tower*, and others prudently quitted their Sees to make Room for Successors much more deserving.

INDEED, 'till the *Bible* was generally unlock'd in King *Edward's* Reign; 'till many Editions of it were published, and some of them fixed at the Entrance into every Church  
(together

(together with *Erasmus's* Paraphrase) for the Perusal of each Congregation: 'Till this, I say, how could that gross Ignorance be possibly shook off, which, amongst the *Romanists*, is the acknowledg'd Mother of Devotion. Beautiful Devotion indeed, which is the Daughter of so blind a Parent! The *Roman* Church well knew, that if the Institution of the Sacrament was read, as 'tis recorded in the Gospels, *Drink ye All of this*, the Laity would soon see their just Right to the Cup, and to the Communion in both Kinds. If the First Epistle to the *Corinthians* was open'd, the Fourteenth Chapter would fly in the Face of Worship in an unknown Tongue. If the former Epistle to *Timothy* was consulted, Forbidding to Marry would appear the Doctrine of Devils, which yet was the Dispensation under which the whole Clergy was confin'd. If they proceeded on to the *Revelations*, what would become of the Adoration of Angels, when an Angel himself tells *St. John*, *Worship not me: Worship GOD?*

THESE few Instances I hastily give you, only to shew, That Popery, as it was a gradual Corruption, got upon the Christian Religion, must needs make its most vigorous Efforts against the Discovery of the Truth. Hence some of the deluded Laity were spirited up to stick to the Rites and Customs of their venerable Forefathers. Hence many of the designing Clergy were resolved to have the Scripture wholly in their own Keeping, and not to let  
their



their Flocks pervert it, as they said they would, to their own Damnation. We cannot wonder at this Rate, that working through the Rubbish of such a rivetted Superstition, was a long Attempt, or that our Reformers (whose Learning is to be seen in the Translation of the *Holy Bible* ; whose Piety in the Composition of our Excellent *Liturgy* ; whose Prudence in all the Steps and Measures of this mighty Change) found it so hard to return us to the Glory and Purity of the Primitive Times.

HAD the Name or the Sound of the Church been only followed without any farther Inquiry after Truth, Popery had been our Doom to this very Day. For though the *British* Churches stood out for several Ages against the Dominion of the Pope, yet at last they were inthrall'd, and swallowed up, with the rest of *Europe*, in the great Gulph of *Roman* Power. No National Church had any Name or Power of its own ; but the Church of *Rome* was the One, Holy, Universal Catholick Church. Whoever cavill'd at her Illegal Authority, or scrupled her Tyrannical Impositions, or endeavour'd to have our Bishops and Clergy set free from her Universal Supremacy, were sure to be hunted down forthwith with the *Danger of the Church* : And no Prince in the World, of any other Composition than *Henry* the VIIIth, durst at this Time have ventur'd a Struggle with the proud Pontiff, when his Crown and Kingdoms lay at Stake. From what Principle, whether of Conscience or of Lust, he began the Thoughts of the Divorce,

voice, that to us is not material. 'Tis certain,  
 the ill and tricking Usage which the Court of  
 Rome gave him in this Matter, rous'd his  
 Revenge: This Revenge put him upon dissolv-  
 ing Abbeyes and Nunneries, and sinking the  
 Pope's Profits, which rose thence: The Dis-  
 solution of the Abbeyes laid open the Frauds and  
 Vices of the Monks and Friars to that Degree,  
 as to make their Orders detestable: This De-  
 testing of those Religious Orders, made way  
 for what they call'd the New Religion, or (in  
 other Words) the Old Truth of the Gospel,  
 only purg'd from Popish Innovations. *After  
 this way, which they call Heresy, so worship we  
 the God of our Fathers.* And had the Sound  
 of the CHURCH been enough to fright us, or  
 the Imputation of HERESY to dishearten us,  
 we had never obtained (what some seem too  
 ready to part with) a *Reformation.*

GIVE me Leave, by the way, to observe,  
 That Protestants of our Communion have a  
 just and due Regard for the Church; for her  
 Name and Authority, for her Canons and In-  
 junctions: Nay, I will venture to say, a much  
 juster than the *Romanists* themselves. Juster,  
 because as 'tis not lawful for the Church (ae-  
 cording to our XXth Article) to ordain any  
 thing contrary to God's Word; so those who  
 pay her a faithful Obedience upon this Foot,  
 are much better Members, than those who  
 quit the Commands of Christ, to make her  
 whensoever she Errs, a vain Compliment. We  
 pay an humble Veneration to the Church, be-  
 cause

cause (as the same XXth Article says) she is the Witness and Keeper of Holy Writ: But not such a Keeper, as to make Holy Writ a Prisoner; but rather to set it free, and issue it forth, thro' the Mouths of her Bishops and Pastors (its proper Dispensers) to the Edification of the People.

WE believe that Jesus Christ is the True and Sole Head of the Church. Queen *Elizabeth* disclaim'd the Title of Supreme Headship: And when it was given to King *Henry*, and King *Edward*, no more was meant by it, than what she herself used, *viz.* the Power of Moderator, and Governor over all Persons and Causes Ecclesiastical. The very same Power which *David* and *Solomon*, *Hezekiah* and *Josiah*, and all the good Kings of *Judah*, exercis'd in their Days over the *Jewish* Church; and which *Constantine* and *Theodosius*, and many other pious Emperors, maintain'd in the Christian. So that the Argument of the Independency of Church and State, is very empty and invidious. We agree, that Bishops, Priests, and Deacons have their direct Commission from Jesus Christ, and that no Kings do, or ever did pretend to Ordain them: But as Kings and Queens are Nursing Fathers and Mothers of the Church, they are to assist and encourage, to direct and determine *Those* who are vested with this Commission, as to the Place and Manner of its Execution. Bishops and Pastors have an Authority deriv'd from the Apostles and their Successors; and we can prove that our Bishops and Pastors, at the *Reformation* (in Spight of the  
Lies



Lies of *Sanders*, and the rest of the *Romish* Party) had a regular Consecration the same way: But then into what Dioceses these Bishops, into what Parishes these Pastors shall fall, is left to the Ordering of the Supreme Governor. And if Clergy-men offend against the Civil Laws of their Country, they are as liable to Punishment, as any of the Lay-Brethren.

SO that upon the whole, the *Church* is as dear a Name to us, as to any Christian People in *Europe*. Provided we keep *Mercy* and *Truth* together, and whilst we are contending for *Truth*, do not run into Cruelties and Barbarities against our deluded Brethren: or, whilst we pretend to *Mercy*, we do not give into a Latitude of Principles, into an Indifferency of Religion, and depart from the Unity of the Faith.

IT was upon the Bottom of the Power of every National Church, that the *Reformation* was begun and carried on amongst us, as it probably would in many other Countries about this Time; in *Spain* under *Charles* the Vth, in *France* under *Henry* the IVth; if Persecution and Inquisition had not stopt its Course. For if Errors and false Doctrines, if Disorders and Irregularities, are crept into a National Church, what should hinder but the Bishops and Presbyters of the *same*, may meet and assemble to redress *These*, without running to *Rome* for Assistance, or fetching Papal Bulls to confirm the Decrees of a *British* Synod. *Truth* is the very Foundation of the Christian Church; and

how should *That* be met with, but where the Gospel is open? Whilst we stick to *Truth* in our Principles, and to *Mercy* in our Tempers, what *Romanist*, nay, what *Dissenter* dares say, but we are right in abiding by the National Communion?

I am very sensible what the Papists say in this Case: *What is Truth only of Two Hundred Years Growth? Where was your Religion before Cranmer, and the rest of your pretended Reformers? What! will you condemn all your Ancestors, and make your selves Wiser than all Men since the Conquest?* — This is a Way of Arguing, which an Ambassador of Queen Elizabeth at Venice once fully answer'd in few Words: *Our Religion before Cranmer*, says he to a Papist as *such, is where yours never was; in the Word of God.* If an Enemy sow'd Tares in the Night, what, must we never desire a Weeding, nor ever wish that it will be Day? If thro' a Course of many ignorant and unlearned Ages, the Scriptures, or Primitive Fathers, were scarce heard of; if Superstition and Bigotry prevail'd for a long Tract of Time, and during the Days of Monckery, no useful Learning, much less any Christian Erudition was to be met with, is this any Reason why we should not recurr to the Originals of our Faith, and not thank God for raising up such Learned Men, who not only rescued the Classick Authors from their Captivity, and refin'd Human Knowledge; but likewise brought the Authors of the Holy Canon into View, and  
made

made the Scriptures speak in a Language that we understand?

SUPPOSING, what we have seen, that an Eclipse comes insensibly over the Face of the Sun (for the Gospel is the Sun of Christians) and we find our selves involv'd in gradual Darkness, is this a Cause that we should covet Obscurity, and chuse to stagger in the Dark, like our Forefathers, and not long that the Light should break forth. Christian Truth, we say, is that Light: Many Middle Ages of the Church were under an Eclipse, which God in His Providence was pleased to permit, because the Papal Power interposed betwixt the Gospel and the People. Shall we doubt any longer where we are, when our Reason is awake, and our Eyes are open? When the Truth (for what is Truth but God's Word?) shines full in our Faces, and we live in the bright Meridian of an Evangelical Ministry? We pity, but cannot blame our Predecessors, because they were hood-wink'd against their Wills, and it was the Interest of their Guides to lead them blindfold. But this shall not prevent our praising God, That He hath sent forth His Light and Truth, to lead us to His Holy Hill, and to His Dwelling.

SO much for the First Article of my Sermon; that of TRUTH: That of MERCY is the Second.—*Mercy and Truth are met together.*

AND



A N D here it would be too ghastly a Scene (tho' the Remembrance of *Yesterday* will bear me out) to describe the execrable Cruelties of the *Roman Church*. What a Havock has been made in this Nation ever since that infamous Writ of *Henry* the IVth. *De Heretico Comburendo*; i. e. For burning of Hereticks? That King, to justify a False Title, gave that Writ in Complaisance to the Popish Bishops: And they, in their Turns, made as ill an Use of it, to support a False Religion. *Wickliff*, and his Followers, felt the first Scorch of this Fiery Edict. Declaiming against Popish Cheats and Abuses, was the first Beginning of this People; though the Papists, I know, represent them, as guilty of very ridiculous and monstrous Opinions. But this was their constant Method of scandalizing the very best Reformers; and no Wonder after they had burnt their Bodies, that they should leave their Reputations as black as they could.

A F T E R the Extirpation of these Men, called by Reproach *Lollards*, a long War soon ensued betwixt the Two Houses of *York* and *Lancaster*, which diverted the Cruelty of Religion, and turn'd All into Civil Bloodshed. For whilst the Sword was perpetually brandish'd, it could not be expected that the Bonfire should be frequently kindled. A sort of still thick Darkness hung all this while over the Land, without any Lighting up of Hereticks, to draw the Gaze of the People.

B U T no sooner was the Sword safely sheathed, and *Henry* the VIIIth indisputably set

set upon the Throne, than the Flames broke forth afresh in our Streets, and *Smithfield* smoak'd with its former Victims. 'Twas not enough for that Prince to be the *Defender of the Faith*, by drawing his Pen against *Luther*, unless he reviv'd the Burning Writ too, which his cruel Name-sake *Henry the IVth.* had first brought into the Kingdom. Truly, towards the Middle of this Reign, that Fire which the Papists had kindled, flew back upon themselves, not unlike the hot Furnace in *Daniel*, which consumed the Accusers at last, though design'd at first for Innocent Men. Even so it was that the *Romanists* now flam'd as Sacrifices to the Papal Power, as before they had made the Reformed burn for Heresy's sake. It was common, for some Time, to see a Protestant Bonfire at one Corner of the Street for the Denyal of the *Six Articles*, and a Popish One at the other, for the Denyal of the King's *Supremacy*: Till at last the *Supremacy* got the better of the *Six Articles*. The undeceived King shook off the Pope's Cruelty and Supremacy together, left his Subjects at last to live in Quiet, and try'd to convince them how much more merciful a Head of the Church he was, than the pretended Successor of *St. Peter* himself.

THE Government of Queen *Mary* meets us next with a flaming Aspect. A Reign which for the Severity and Shortness of its Fire, may well be called, *The Purgatory of England*, and from which *Masses* were so far from releasing us, that they were the very Causes of cast-  
ing

ing us into those Torments. Weak and superstitious Princes ! who thought the Nation could not be saved, but so as by Fire. Several Hundreds, during the Course of her Five Years, were made an Expiation for the Heretical Offences of her Father and Brother ; as plainly appears from *Fox's Acts and Monuments*, who transcrib'd the Original Proceffes from the Registers of Cathedrals, and has transmitted an Authentick Account. Terrible Advances were made towards an Inquisition before this Queen's Demise : And had she been longer King *Philip's* Consort, no doubt but the same Model would have took Place in *England*, which he afterwards pursu'd in the *Netherlands* ; where the Duke of *Alva* boasted of the Execution of Sixteen Thousand Protestants, by the Hands of the Common Hangman. And 'tis well known, That this bigotted *Philip* was hardly restrained from burning the Bones of his own Father, *Charles* the Vth. but several of his Confessors, who were suspected Favourers of the Reformation in *Germany*, he actually burnt. Such is the Spirit of Popery confirm'd by our own History, whose Faith is Treachery, whose Conversions are Tortures, and whose Mercies are Cruel. And tho' of late Years since their Power is cramp'd, they would gladly extinguish the Memory of Old Burning, yet frequent Accounts from *Spain* and *Portugal* tell us of the same Spirit, and of many Burnt Offerings of the same Nature. As to *France*, indeed, instead of Fire and Faggot, Dungeons,

and



and Dragooning of late, has been thought a better Discipline.

BUT is this the Spirit of the Reformed, of the Established Church of *England*? No! She has not so learned Christ, nor does she so preach Him. So far was She from making Reprizals for the Blood of Her Reformers, that even *Bonner* himself, who was deeply dyed in *This*, went down to his Grave in Peace. He died a Natural Death in the *Marshalsea*, and was buried in the Church of *St. George, Southwark*. All the Popish Persecutors under *Queen Mary*, had their Crimes and Cruelties buried with the Ashes of our Martyrs, and were summon'd to no other Tribunal, but what awaits them in the next World: So that whatever is said of the *Wholesome Severities* of *Queen Elizabeth*, 'tis certain, neither *Papist* or *Puritan* was ever Capitally condemn'd for being such, unless he was likewise a Traytor against the State. The *Papists* are but Half-Subjects, since they own another Head; a Supreme above a Supreme. The *Puritans* (for so the *Dissenters* were then called) were Separatists inexcusable, because they split the Reformation at its first Settlement, and openly departed from the Communion of the Church, for the sake of Vestments and Ceremonies, and such like Indifferent Things, which the Queen thought fit to retain, the better to bring over the *Papists*, and to reconcile them the easier to the New Establishment. So that she kept a strict Hand over both these Parties, and try'd to bring all her Subjects un-  

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der the primitive Episcopal Model : Refusing not, at the same Time, most zealously to succour the distressed Protestants in *Scotland* and the *Low-Countries*, though they were not so Happy as to have the same Church-Government with our selves.

TO the Honour then of Queen *Elizabeth* be it spoken, She labour'd with all her Heart for an Uniformity in Worship ; whence is our *Liturgy* : After an Agreement in Religion ; whence are our *Articles*. Yet from her Days downwards, we hear nothing of Sanguinary Laws upon the Score of Religion. Stricter Discipline is what we want, and a better Management of the great Sentence of *Excommunication*. But, Heaven avert, that a most merciful Gospel should ever be inforc'd by Combustion and Slaughter, or that *Saul's* Expedition to *Damascus*, whilst a *Jew*, should ever be imitated by Those, who read and believe his Epistles, after he was *St. Paul*, an Apostle, and a Convert : No ! Did the *Romish* Missionaries pursue the Manner of *St. Peter's* and *St. Paul's* Ministry, 'tis impossible they should use their Names, and be such absolute Strangers to *Charity* and *Mercy*.

ONE Inference from each of these Heads, shall end this Discourse.

1. IS *Truth* an inseparable Character of the Church of *England* ? What means the Conduct of those who would maintain its Interests by

by *Lies* and *False Rumours*, and by listning to all the *scandalous Reports*, which wicked Emisfaries can either invent or disperse? Truth is the Token of a *Church-Man*, not only in his *Creed*, and his *Articles*, but even in his common Assertions, and in his ordinary Conversation. Shall we then, to support a Good Cause, which we foolishly think indanger'd, fly to Lies and Calumnies, to the fly Craft and Deceit, which we are wont to charge upon the *Dissenters* themselves. *Dissenters*, I have told you, are highly blameable for their Separation. We lament their Absence; we long for their Return, and we are to labour it by all the Means of Conviction possible: Yet who can so far bely his Judgment, as to think, that tho' the Peace of the Church be divided, therefore its very being must be hazarded by these People? By common Computation, they make not above the Eleventh or Twelfth Part of the Nation: And besides, by the *Occasional Act*, they are justly depriv'd of all Places of Trust and Power: So that the continual Ecchoing of the *Danger of the Church* from this Quarter, seems little better than a Lie, whilst we actually see it invading us on another. GOD forbid, that Falsehoods should be our Refuge in any kind, or that counterfeit Hazards should be cry'd up to let in our real Ruin.



2. **MUST** *Mercy* be join'd with *Truth*, to make up a Church of *England* Man? then 'tis Time for us to come to Temper, and to put out these cursed Flames of Contention, which may be much more fatal in the Event, than those of *Smithfield*. The Papists look on, and laugh, and clap their Hands, to see Protestants worrying each other about Words, and Names of Distinction (*High* and *Low*) which are of their own throwing amongst us. Was it only *Dissenter* against *Church-man*, as in the Days of *Charles* and *James* the II<sup>d</sup>. when the *Toleration* was craftily taken in, and let out, just as it served the Interest of the Court, the Matter might be better born. But to see the hearty Lovers of the same *Liturgy*, the devout Kneelers at the same Altar, the constant Repairers to the same Church, set at Odds by foolish and Non-sensical Names; this is a mortifying Prospect indeed, makes Mirth to our Enemies of all sorts, and bodes Ruin and Desolation to this our *Zion*!

**WHEREFORE**, if we have a Mind to see *Mercy* and *Truth* preserved under the Establishment of the Church of *England*; a *True* and a *Merciful* Church: what have we else to do, but, according to our Oaths and our Interests, to pay Faithful Allegiance to our Excellent, Undoubted, Protestant Sovereign King *GEORGE*; in whose Character, *Mercy* and *Truth* (in Spite of Malice and Misrepresentation)

tion) are Two Known and Main Ingredients. If we fancy that any Popish Head can guard a Protestant Reformed Church, 'tis plain there is an Infatuation upon us, and the *Truth* is not in us. Or if we think that *Mercy* under such a Government can reach Hereticks so suppos'd, we confute the concurrent Experience of some Hundred Years, in most Countries of *Europe*.

*MAY the GOD of Mercy and Truth  
have Mercy upon us ; continue His  
Truth to us, and keep us in it for  
Ever.*

BEFORE I close this SERMON (in the Church of St. George) there is one Branch of *Mercy*, the very Best of all, that of *Charity*, which I am by Duty and the Donor's Appointment, this Day obliged to take Notice of. 'Tis the Bounty of Sir WILLIAM COWPER to this large Parish, which in a little Time, I am informed, will amount to Thirty Pounds *per Annum*, towards the Relief of our Numerous Poor. It becomes us to have the Name of this Gentleman in very great Respect : And I pray GOD, To multiply many such Benefactors amongst us, according to his Worthy Example.

YOU

YOU must needs think, that I remember this *Charity* with great Pleasure; not only for the Advantage, which hereby accrues to so Populous a Parish; but likewise as it was the Gift of a *Baronet*, who was Great Grandfather to Lord COWPER, (to whom I owe the Honour of being your *Rector*) the Lord High-Chancellor of Great Britain.

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